

The American Friend

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

FROM SYLVESTER JONES IN SPAIN

Sylvester Jones, the Chicago Friend now in Spain at the behest of the American Friends Service Committee to investigate conditions there and to determine the best way for American Friends to share with English ones in relief and reconciliation work in that war-torn country, has been sending back to the home office at 20 South Twelfth Street, Philadelphia, very interesting and significant reports, some of which we are gladly making public.

A cable from Barcelona, dated January 4, was the first news received in this country from him. It read: "Saw first child feeding by Friends today. Impressed by possibilities for good will. Spanish people making noble sacrifices unselfishly. Need and want help."

Following this, there came to the Service Committee offices, pages of a diary that Sylvester Jones is keeping, which may well become a valuable commentary on current events in Spain as seen through the eyes of a lover of peace.

The early entries, beginning December 20, tell of his ocean voyage aboard the German *Hansa*, formerly the *Albert Ballin*, but renamed, according to the steward, because Albert Ballin was a Jew. Christmas Day passed quietly at sea, and two days later he had landed in England. From that time on he was busily engaged in making written and verbal contacts with English Friends and others connected with relief in Spain. His diary for December 27 reads:

"Upon arrival at Southampton two letters were handed me. One was from Frederick J. Tritton, one of the secretaries of the Friends Service Council. He said either he or Paul Sturge hoped to see me at Friends House. He also said that Professor Catlin was representing Friends on a very recently organized committee, the purpose of which was to secure cooperation between organizations proposing to do relief work in Spain. Professor Catlin was sometime Professor of Politics at Cornell University. In response to my telegram, he called on me. He thinks I should see John Fletcher. He has great confidence in his judgment concerning the Spanish situation."

On December 30 he had an appointment with the Spanish ambassador, Sr. Alcarate, who expressed himself as welcoming the help of Friends in Spain. Following a half hour's talk, the ambassador gave Sylvester Jones a personal letter, recommending him to the Spanish officials and people.

Another entry, made just before he left for Paris, tells of a delightful tea he attended at Friends House, London, December 30, when he met Cuthbert Wigham, Chairman of the Friends Service Council; Mosa Anderson, a member of the Friends Committee on Spain and the Save the Children Fund; and Peggy Smith, who works with the Joint Committee on Spanish Relief and who wanted him to form a Committee of all the American nations to administer the relief in Spain. Of her proposal he writes: "Her enthusiasm carries her away. Being young, she has the right to be visionary."

PEACE INSTITUTES IN PROSPECT

Ten 10-day Institutes on International Relations, located strategically in all parts of the United States, are planned for the coming summer. Through them, several thousand people will be reached in the interest of peace.

Peace education through summer institutes has been an American Friends Service Committee project for eight years. These gatherings are designed to train leaders for effective education on world affairs. They are sponsored on the principle that world peace can be achieved through informed public opinion, and judged by the large numbers of people who attend these Institutes, it would seem that Americans are increasingly concerned to fortify their position against war through better understanding of world problems.

Fifteen thousand Institute members, last season, came from 45 of the 48 states. Who were these people? There were 372 teachers; 384 students; 193 ministers; and others representing at least thirty additional occupations. They came from many religious groups and some claimed no church affiliation. There were 292 Methodists, 200 Friends, 171 Congregationalists, 113 Presbyterians, 76 Mennonites, 65 Episcopalians, 65 Baptists and 37 Jews included among the 15,000 members. Among them also were 223 Peace Volunteers who attended for the full ten days and later spent eight weeks in the field, traveling in teams and carrying on manifold peace activities in 23 states under the Emergency Peace Campaign.

The 1937 program is sponsored jointly by the Service Committee and the Congregational Council for Social Action. Institutes for International Relations are scheduled at colleges as follows. In each instance the person named is in charge of enrollment and local arrangements:

June 8-18—Bethel College, Newton, Kans. F. L. Harshberger, Dean, Bethel College.

June 14-25—Duke University, Durham, N. C. Tom Sykes, High Point, N. C.

June 21-July 2—Swarthmore College, Swarthmore, Pa. E. Raymond Wilson, 20 S. 12th St., Philadelphia, Pa.

June 16-25—Grinnell College, Grinnell, Iowa. Guy W. Solt, Grinnell.

June 21-July 2—North Central College, Naperville, Ill. Alfred H. Cope, 1103 Monadnock Bldg., Chicago, Ill.

June 29-July 9—Wellesley College, Wellesley, Mass. George Selleck, 120 Boylston St., Boston, Mass.

June 22-July 2—Mills College, Oakland, Calif. Joseph Conrad, Mills College, Oakland.

June 29-July 9—Whittier College, Whittier, Calif. J. Herschel Coffin, Whittier College.

July 5-July 15—Reed College, Portland, Oregon. Paul Elliott, Reed College, Portland.

One other Institute is being planned for Nashville, Tenn. This may be held in June or July.

Institutes are made interesting by the personalities that are brought together. The faculty of more than twenty-five peace leaders constitutes a most stimulating and unusual group. By attending all or practically all of the ten Institutes, speakers are given an opportunity to discover the "mind of America" by personal contact with people from every part of the country. For this reason, peace educators from abroad welcome the opportunity to serve on these Institute faculties. An unusually strong group of foreign speakers is available for 1937. From among Friends, there will be Bertram Pickard, Secretary of Friends' International Center in Geneva since 1926.

Three Chinese are included on the faculty. T. Z. Koo, Secretary of the World's Student Christian Federation, is coming from Australia. Y. T. Wu already is widely known in America as an interpreter of Christian social teachings. Dr. T. T. Lew of Yenching University, Peiping.

Leyton Richards, author of "Realistic Pacifism" and one of the founders of the F. O. R., will take leave of absence from Carr's Lane Congregational Church, Birmingham, England, to attend this series of Institutes. Pierre de Lanux, for ten years director of the Paris office of the League of Nations, brings an insight on Continental affairs.

Probably, Christian Lange, 1921 Nobel Peace Prize winner of Norway will be included on the faculty. An authority on political history, he has served Norway since 1920 as delegate to all the Assemblies of the League of Nations. His distinguished services for peace and internationalism make him an outstanding figure among the world's pacifists.

THE AMERICAN FRIEND

WALTER C. WOODWARD
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In the Editorial Purview

WE CATCH the headline—Canadian Broadcasting Company Bans Acrimonious Religious Debates. Sundry reflections ensue. Is it not a sad commentary on a religion that cannot or does not control itself from within? This is too much like having to “enforce peace” between belligerent Christian groups met at the sacred shrines in the Holy Land to celebrate the birth of the Prince of Peace. Then, if the debate is acrimonious is it religious? It certainly ceases to be Christian. And why religious debates at all? What is more futile? Happily, they are on the decline.

With a Jewish rabbi leading his congregation in prayer for the Pope's recovery, with a Protestant minister encouraging the observance of a Jewish holy day, with a Catholic priest interpreting the strength of Protestantism, and with a Jewish rabbi proposing the religious observance of Christmas, it would seem that an era of religious good feeling were dawning in this country. All these have come within our rather recent observation. This does not mean, of course, any watering down of deep and honest convictions, but that differing convictions are more and more being held in a spirit of mutual respect and appreciation. Indeed, “Make America Safe for Differences,” is the watchword for Brotherhood Day, which is announced to occur during the week beginning February 20. It is promoted by the National Conference of Jews and Christians, an organization that is carrying on nobly “for justice, amity, understanding and cooperation” among Catholics, Jews, and Protestants in America.

It has become almost an axiom that the world hasn't learned anything from the last war. Its governments, at any rate, for the most part have pursued the same fatuous policies, with variations, that led to that cataclysm. Now that we are pulling out of one of our worst periods of financial depression, the question arises whether our national business world has learned any valuable lesson. Prompt appearance of former trends and practices causes misgiving. Words of admonition and warning are not wanting, and from those who ought to command attention. In a recent speech on the price policies of American industry, former President Hoover, who can certainly not be decried as an impractical theorist, said we shall

surely have another disastrous collapse unless the advantages of low price production are passed on to the consumer. Otherwise, we are entering again the vicious circle of high prices, under consumption, reduced production, more unemployment. Similarly, a warning is sounded by James Truslow Adams, American historian and publicist. In the leading article, “A Test for American Business,” in the *New York Times Magazine* for January 10, he says its leaders must face the task of shaping a better social order; that they “have reached a definite crisis with reference to their permanence as part of our modern social machinery.” Their acceptance of the goal, “a more abundant life for all,” as expressed by the President, is good business, he shows, as well as good ethics. “Will these men,” he asks, “have the statesmanship to lead under the new conditions? If they cannot do so, they will have to meet the fate of every class which has been unable to adjust itself and thus has outlived its social usefulness.” This is plain talk. May we have some assurance that it will be heeded.

A proposal that churches should pay taxes to the city for services rendered to their property, was advanced from the pulpit on New Year Sunday by a Rochester, New York, preacher. This sounds forthright and generous, but is it deeply discerning? It is true that local government does render such services as police and fire protection to churches, for which the latter make no financial return. On the other hand, the churches render a free service to the city that is immeasurably greater than they receive. That it is intangible may readily be granted, but it is none the less real, and is often sacrificial. Voltaire once said that if there were no God we should have to invent Him. If there were no churches, the city would have to provide them or their equivalent.

As if the moving picture industry did not involve enough moral problems inherent in the very nature of the business, it has added another in “bank night.” This feature has rapidly become part and parcel of the gambling craze that has all but engulfed the public, as witness the fact that in some places children and adults may purchase a movie ticket and register without being in attendance when the drawing is made, or without attending any performance at all.

Better Business Bureaus are waking up to see where such policies are leading, and are opposing the "bank night" racket. Where are our Better Morals, Better Pictures and Better Children organizations, that they are not raising the issue in their communities?

Those of us who heard Maude Royden's broadcast to Americans on Sunday, January 10, shortly following her arrival from England to participate in the Emergency Peace Campaign, immediately felt the invigorating presence and voice of a prophetess within our borders. Speaking with a finely modulated and rich, full voice, she drove straight at the center of the great issue of war or peace, appealing to America to prove peace by example. That she has courage, she demonstrated by declaring that she, an English woman, wishes this country had not gone to the relief of the Allies by entering the war. For two reasons: first, she agrees with Vera Brittain, her fellow country woman and author, whom she quoted to the effect that by joining the tragedy, America had lost a part of its soul; and second, our participation led to a smashing victory, which resulted in a dictated treaty, instead of a treaty of peace. Maude Royden speaks as discerningly as she does fearlessly. All who possibly can do so, should hear her on her coast-to-coast speaking tour, the schedule of which appeared in our last issue.

Like Banquo's ghost, the Army and Navy Chaplaincy question simply would not down, and the Federal Council of Churches has arranged for the preparation of a plan whereby the churches will render a religious ministry to men in the service without their ministers being identified with the military and naval command. As the Christian conscience against war has developed in recent years, the churches have protested increasingly against the anomalous situation in which their representatives, the chaplains, hold

commissions in the Army and Navy, and constitute an arm of the fighting forces. The chaplains, for the most part, have prized and emphasized this relationship, even to the extent of extolling the military virtues and deprecating the peace crusade. Before us on our desk is a characteristic article by a chaplain, in which he argues that Jesus was not opposed to war and that war and Christianity are not incompatible. A recent questionnaire disclosed what was already rather well understood, namely, that most of the chaplains attach great importance to their insignia of rank and military status. Many of them said the peace movements within the churches were causing them to be isolated from the church fellowship! It is heartening to know that steps are being taken to put an end to this unnatural liaison between the Christian Church and the war system.

Thanks to Senator George W. Norris, that noblest Roman of them all, whose amendment to the Constitution was responsible for the change, the wheels of national government, following a presidential election, started moving on January 5. And quite auspiciously we would say. It was a striking event that demonstrated the wisdom of getting the government into action in January instead of March. Consider what might have happened to our neutrality policy during two whole months before Congress could have taken action to repair the breach in the law to prevent shipment of arms to a nation warring within! Moreover, the outlook, temper, and statesmanship of the President's message have been generally acclaimed, regardless of political affiliation. Refreshing and heartening in particular was his forthright declaration of the principles of our democratic form of government as opposed to the dictatorial trend so prevalent in the world; both this declaration, and the statement of assurance as to how our machinery of democracy may flexibly find solutions for the new problems of society as they continually arise.

Quakerism and the Gospel of Jesus

By W. E. Wilson

This article, dealing with the spiritual message of the Religious Society of Friends, is one of several contributions that are being presented in preparation for the World Conference of Friends to be held next September. It was originally published in the Philadelphia Friend. W. E. Wilson, an English Friend, is Chairman of Commission One.

THE Light of God shines in every man. But many do not follow it, and those who do follow it, do so incompletely and even at times half-heartedly. This is human sin—not the doing, saying and thinking of what is evil and immoral; all such wrong conduct is rather the symptom than the disease. The disease itself is simply separation from the divine harmony, life lived apart from God, not noticing, not attending to, not following the Light within. Therefore there has always been need of men, themselves followers of the Light, who will call their fellows back to see and follow it. Throughout human his-

tory and in all parts of the world, such men have arisen. They have been convinced that to them was committed a message to pass on to their fellows. They appealed to them with confidence, knowing that there was that in them which could recognize the truth they declared. They set forth higher standards in morals than those which yet prevailed. They spoke of the battle between truth and falsehood (Zarathustra), of the way of virtue (the Chinese Sages), of the way to perfection (Gautama), of the Good Life (Socrates and Plato), of the word of God to men "to do justice, love mercy and walk humbly with God" (the Hebrew Prophets).

I.

Of these messengers of the Light, one group, the Hebrew Prophets, stands out in at least three ways:

1. They much more fully than any others united religion and ethics. To them the two were inseparable. The

word of God to man was both thou shalt love God and thou shalt love thy neighbour. For they were certain that God was the fountain of justice and goodness.

2. They succeeded more fully than any others in convincing their nation of the truth of their message. For something like twenty-five centuries the Jewish people have as a nation been worshippers of the One Living God and have striven for righteousness.

3. It was from them and out of their great tradition that Jesus of Nazareth came. And through him, their message, deepened, purified and completed, has been made known throughout the world. Thus the Christian Church is the inheritor of the Hebrew Prophets.

Yet while it is true that the Hebrew Prophets succeeded in convincing their nation, that conviction was only partial. It cannot be said that their nation as a whole, or even any large part of it, became vividly conscious of the light of God within them and earnestly followed it. What happened was rather that the religious and moral standards, which the prophets had declared, were by their followers transformed into regulations for the conduct of life and worship. The insight and spontaneous obedience of the religion of the Spirit were petrified into a legal and ceremonial system. This, while establishing a definite and comparatively high standard of religion and ethics, retarded further advance and indeed tended to cut men off from that source of inspiration from which advance might come, by turning attention to tradition and law rather than to insight and the Light within.

II.

Jesus Christ stands in the succession of the Prophets, but he towers above them. What to them was at best partial, was in him full and complete. His message is given in his teaching, his life and his death. From first to last his whole life and activity turned people's minds to the Light of God within. His teaching calls men to think for themselves. "Wherefore judge ye not your own selves what is right?" Its frequent parabolic form turns the mind inward; all the contrasts he drew between his, "I say unto you," and the old law, emphasize the inward springs of conduct, and are appeals to see what must in the nature of things be true. His religious and moral demands leave all secondary and detailed matters and insist simply on what is central and final, Love to God and man. In anyone who makes these his sole aim, the Kingdom of God has begun to come. Such a one has not indeed thereby at once reached perfection—perhaps that is a meaningless term in moral life on earth—but he has begun the true human life, the life in which God rules. The working out of those principles is an endless process requiring and using all the powers with which God endows man.

The teaching of Jesus then is final. Its foundation is the unlimited love of God to all. Religion is man's response to that love. It therefore involves Love to God, which means unlimited trust and obedience, and love to all men, which means care for all without distinction of race or class. These are the complete demands of religion and ethics. Nothing beyond these is either necessary or conceivable. All progress in good consists in more and more fully expressing them in life.

What Jesus taught, that he was. There is no better commentary on his words than his actions. Paul's hymn of love in the thirteenth chapter of First Corinthians is rightly regarded as the product of his meditation on the life and death of Jesus. Because in Jesus, teaching and life were one, and both were radiant with the Light of God, men see in him not merely the most loyal follower of the Light, but the Light itself, and have been compelled by overpowering inner conviction to recognize him as God revealing himself under human conditions as a man.

III.

There is no greater demonstration of man's sin, his separation from the divine harmony, his failure to follow the light, than the death of Jesus Christ. Other calamities and horrors which men bring constantly upon themselves are of course much greater in immediate extent. But no other is in the same way a straight fight between light and darkness, between the love of God and men's sin, and none has nor can have such far-reaching results.

The first and in some ways the most important fact to be noted about those who brought about the death of Jesus, is that they were not what anyone would ordinarily call wicked men. They were not robbers, murderers and adulterers. Many of them probably thought they had kept all the commandments. They were highly respectable, moral and religious. They were indeed the religious and political leaders of the nation. It was their very religious and moral standards which brought them into irreconcilable conflict with the Son of God. Fixed standards, if these are other than love to God and love to men, of necessity bring men sooner or later into conflict with the Light. It was not unprincipled people who brought Jesus to the Cross, but men of principle—even of high principle. Such principles as, "Every detail of the law is sacred," "Our nation and our privileges must at all costs be preserved," were bound sooner or later to come into sharp opposition to the only true and final principles, love to God and love to man, which can only be carried out by one who follows the Light. Thus the Cross was the judgment of the world—not that it decreed punishment upon it—far less, as has unfortunately and most untruly been taught, that God exacted punishment of the world's sin from his son, but simply because there we can see sin shown up for what it is—opposition to God. Those forms of wrong-doing which are generally recognized as sin did not need this demonstration, nor did they bring Jesus to Calvary. In the Cross, sin was shown to be where none had suspected it. Religious and political principles were seen as the executioners of the Son of God. The inference is obvious and certain; all men are separated from the divine harmony. Light has been rejected.

The Gospels tell us that during the hours when Jesus hung on the Cross, there was darkness over all the land. This is surely a symbolic way of speaking of the supreme conflict of light and darkness which was then taking place, in which apparently darkness conquered. It seemed as if false religion had overcome the true. God was rejected by his own people in his own world. That was the supreme crisis of human history.

But the resurrection and the experienced presence of Christ with and in those who accepted him, is the proof that the victory was his. Thus the death of Jesus became the climax and point of his message. In it we see the love of God going to all lengths to bring men to see and follow the Light within. In it we see that no coercion, compulsion or conquest can bring about the Kingdom of God.

IV.

The Tragedy of Calvary was not the end of human separation from God—though it was the greatest possible proof of the love of God which reaches across the gulf and can heal the separation. For not only has the Christian Church failed to conquer the world for Christ. It has failed even more seriously in that it has frequently and terribly misrepresented him. A legalism and insistence on principle similar to that which brought him to the Cross have all too often pervaded its teaching, and some of its doctrines have tended rather to obscure than to make clear the great fact that above all things, men need the guidance and power of God.

All this means that before men come into the life of dependence upon, and following, the light, a crisis must take place in their own lives. Some who sincerely long to follow the light will reach that crisis by its means. They will realize how their own desires and habits are in conflict with the light, and sometimes deeper still how, like the Pharisees of old, their very religious principles are obscuring it. Then they will be led to give up all to Christ, and trusting only to his Light within, to begin the life

of complete dependence upon God. For others—and perhaps they are more numerous—the crisis will come as they see in the historical figure of Jesus, the Light of God shining in this world. As that reveals their sin—their separation from God—they too will give themselves to him and follow his leading. Both ways lead to Christ; both lead to the guidance of the Light Within. For “the voice of God within us speaks in the tones of Jesus of Nazareth,” and he is “the Light that lighteth every man.”

Too Many Entanglements

A Report on the State of the Church

This is the gist of a penetrating report made at the recent biennial meeting of the Federal Council of Churches, by a distinguished committee of spiritual leaders which had been asked to consider “present trends and problems that seem to merit special attention during the coming biennium.”

THE fundamental fact which has impressed us is the Church's deep entanglement with the life of a society, many of whose forms and habits of mind are destined to pass away. And the cardinal conviction borne in upon us by that fact is that the Church must recover a larger freedom of action in relation to our present society, and at the same time a wider sense of a common message and mission to a world destined to perish without the Christian Gospel.

The Church too frequently has estimated its success in the materialistic terms characteristic of the age. It has shared the urge toward bigness, borrowing the slogans of the advertiser and the methods of the promoter. It has yielded to the temptation to over-build even at the risk of incurring huge debts. And now that we have probably passed the crest of a great period of economic expansion, when the population threatens to become stationary, with the lower grades of our schools already revealing the effects of a falling birth rate, many material ambitions are bound to be disappointed.

The persistence of the Church without a real measure of reliance upon the age-old motives of true religion, which have brought men in humility and contrition to God as their everlasting portion, is, of course, inexplicable. But it is also clear that many churches are depending too largely today upon the same motives which maintain clubs, lodges and philanthropies.

Still another entanglement of the Church today which impresses us as a matter of grave concern is its assimilation of the assumptions and ideals of the comfortable middle class. But that is not the class from which is coming today the pressure for change, especially in our economic life. That is not the class from which arises the clamant demand of the masses for greater security in their means of livelihood and for a more equitable distribution of economic power.

The great central group in the Church's membership has tended to avoid theology as a subject under taboo. Theological discussion has been considered sterile and divisive. And since the task of leadership has often been conceived as that of keeping our institutions growing and expanding, the vow of theological silence has been largely observed.

Though we have thus proclaimed a moratorium on theology, pay-day has at last arrived. New movements such as Communism and Fascism are abroad in the world which pretend to furnish men with a complete philosophy

of life. Christianity considers these movements to be hostile to its very nature. Christianity knows that it is in for a tremendous struggle with them. But it can never meet them adequately with mere programs for new activities or with appeals to the feelings. It must meet thought with thought, philosophy with philosophy, the new gospels with the Gospel. It must meet the deification of race and class with the message of the incarnation of the most high God in the universal Man who gathers all races and classes into the one body of a common Lord.

We are encouraged in these days by the response of the solid core of the Church's membership to the deeper notes of the Gospel. The message of the reality, the providence, and the grace of God has not received for years a more sympathetic hearing on the part of thoughtful people in the churches than it is receiving now. The seriousness of the ministers who attended the seminars of the Preaching Mission, the eagerness with which they gave attention to the question of the Christian message, to the problem of evangelism and to the social obligations of the Christian Gospel; the evident concern of the great masses of church folks who attended the larger gatherings of the Mission—all indicate that there are great resources of power in the Christian religion yet to be explored.

Our immediate task is to summon our churches to repentance for personal and corporate sin. We need to repent of our concessions to the world. Clergy and laity alike have yielded to the world's standards of success and to the world's method of attaining success. How can such a divided Church as ours point the way to international concord with all the limitations upon national sovereignty and national freedom of action that such an end involves? How can we rebuke political leaders for their mixture of motives when there is such a dilution of purity of motive in our own appeal? How can we challenge the vested interests which oppose moral advance in our economic life when the Church's own vested interests in property, prestige and tradition hold it back from a great adventure for God?

From repentance we need to go on toward a common faith. Must the Church not gather itself together in this hour when the world craves leadership and proclaim its central message in no uncertain voice? Surely the transcendent God, the ultimate object of our devotion, our only sure standing-ground in the midst of time, the God who became incarnate in human history in Jesus Christ, the God who released the dynamic for the regeneration of mankind in the Cross, the God whose living spirit continues in the Church, the Body of Christ, guiding and sustaining it until the kingdoms of this world have become the kingdoms of our Lord—surely God is calling us today to explore the possibilities of communion in faith as in other generations

he has called us to individuality in our forms of witness.

And not only must we seek a common faith, we must seek a common conscience. The lack of a common conscience in the Church is a great liability as it faces the new moral issues which are presented by our society. It is because the members of our churches, particularly of the comfortable middle class, do not feel the evils involved in the concentration of wealth and the poverty of the masses that the Church is prevented from furnishing adequate moral and spiritual leadership for the removal of these evils.

Finally we need an increasing consciousness of the Church as a World Christian Community. To an extraordinary degree the loyalties of our membership are concentrated on the local church. There is a declining measure of loyalty to the denomination. There is very

little sense of loyalty to the Church as a universal order of human life, an order far greater than the local church or the denomination.

The practical need of the emphasis on the Church as a World Christian Community is acute. Such an emphasis will put the enterprise of foreign missions in its proper and permanent setting. We need this emphasis, moreover, as a guiding principle in dealing with the vexed problems emerging in the relations of Church and State. Only as our members catch a vision of the Church as a World Christian Community are we likely to find solutions for these problems which will preserve for the Church the freedom essential to its universal mission. And only as they retain that vision are they likely to resist absorption into new political faiths built around race, and class, and nation.

A Light in the Cotton Fields

By Clara M. Buffington

FROM down in the deep South where half of the population is white and the other half colored comes this true, interesting story of a young white man's faith in God and what it has meant to his Negro neighbors. The young white man is a descendant of poor whites, who, prior to the Civil War, were known as "po white trash."

Willie L. Buffington, for that is the young missionary's name, recalls many pleasant hours spent with the kind-hearted colored workers in the cotton fields. It is their children that the twenty-eight year old missionary is helping to the "more abundant life." He uses his spare time to solicit books from friends interested in this type of mission work and these books are opening up new worlds to these boys and girls who have long been confined to the world of the cotton field.

Faith Cabin Library, as the project is known to thousands of Negroes in South Carolina, with its five units in five widely separated communities, has been termed by writers as the "rarest and most unique spiritual and intellectual institution in America," but Mr. Buffington can see nothing so noteworthy about it except that it is an agency towards the building of Christian character among Negro boys and girls.

Briefly, a Faith Cabin Library is a rustic log cabin built by local Negro citizens in a given community. The building houses the library, affords a Community Center for hundreds of eager, ambitious Negro boys and girls—something entirely new to rural Negroes in the South. The library program and all social activities are supervised by Negro school teachers. So much for the physical plant, but where do the books come from? Of course, Mr. Buffington

Inasmuch as the American Negro is this year's subject of Home Mission study, the publication of this article and appeal is very timely. We are sending a shipment of books and magazines to the Faith Cabin Library, and hope other gifts will be made as a result of this article. A more complete story of this unique project appeared in the "Christian Herald" for December 1935, while appreciative recognition of Willie Buffington's work is found in the January issue of "The Readers Digest."

has inspired the local Negroes to donate their time, has secured logs from landholders, and supervised the erection of the building, but his real job is contacting individuals and groups over the United States and Canada who have donated old books and magazines to make possible the five "light houses" out in the "cotton fields of the Southland." This has not been an easy task, especially when you realize that it has all been done through letters and magazine articles. Until last Summer, Mr. Buffington had never left his native State except to attend an industrial school as a work student.

This work had its beginning back in 1930—in the heart of the depression—when Mr. Buffington wrote five friends whom he did not know personally, appealing for books for his less fortunate friends. At that time he was a loom-fixer in a South Carolina cotton mill. Since then he has worked to support his family, wife and two children, completed two years of high school work and at the present time is a sophomore at Furman University—where he is still working to support his family and preparing himself for a greater usefulness and richer

ministry among our Negro brethren. It is beyond words to attempt to explain how so much good can come from one man's spare time, for truly this is a spare time work with Mr. Buffington. He must work for the support of his family, do the work of a college student, and many nights as the clock announces the arrival of a new day, he is up typing letters to friends appealing for books and magazines, and acknowledging donations for the library. The Library is not supported by any Board or Fund; therefore, it depends entirely upon its friends for books and magazines to maintain the present libraries and extend the project into new communities.

I am sure that if it were possible for each of you to visit South Carolina and see these little "light houses" with their teeming throngs of eager, ambitious boys and girls—not to speak of the older folk—eagerly making good their opportunity to read good books and magazines made possible through the generosity of friends, and which is daily extending the horizons of their minds beyond the edge of the cotton field where they labor, then the following statement taken from a mimeograph sheet widely used by Mr. Buffington, and which sets forth the needs of Faith Cabin Library, would be far more significant to each of you.

"Let me say that Faith Cabin Library is not seeking contributions in cash, but rather something that will mean more to the development of character of boys and girls who use the libraries than any amount of money could mean. *We need Books and Magazines.* Not necessarily new books, but books and magazines that can be found in homes like yours. Books of fiction, children's books, Bibles, Bible Study, Mission Study, Sermons, travel,

(Continued on page 34)

Religion Looks at Contemporary Conditions

WHAT WE ORDINARY FOLKS CAN DO TO HELP

BY ERNEST FREMONT TITTLE, D. D.

There are some among us today who feel a lively sense of responsibility. Fully awake to the desperate need of the world, they would like to do something healing and creative. But, they ask themselves, what can they do? What can anyone do, any ordinary individual who is not in any conspicuous position or ever likely to be? Confronted with the principalities and power of the world of today, the terrific power of organized self-interest and the propaganda it is able to command, what can any ordinary individual hope to accomplish?

It may be true that we moderns are living amid forces that are more complex and titanic than those among which our fathers lived and moved and had their being. It cannot be true, however, that we are helpless. This, at least, we can do, even we ordinary folk: we can begin to give voice to the ideas and ideals that ought now to prevail in the world. We can do this on all sorts of occasions, including ordinary conversation with friends, neighbors, chance acquaintances—conversations which at the moment may appear to be "ordinary" but which, for all that, may have extraordinary consequences.

Day after day we meet others of our kind. When we do, instead of indulging merely in small talk, we may talk about something important and, talking about something important, we may give expression to a point of view, an outlook on life, which ought now to prevail in the world. Moreover, in our personal, private dealings with other human beings we may strive to be just, merciful, kind, steadfastly avoiding any action or attitude which is dictated by self-interest or by some cruel and irrational prejudice. And what is more, by that which we ourselves represent in the way of character and outlook, each one of us, in the place where he lives, may create an atmosphere in which other people will find it a little more difficult to defend indefensible prejudices and injustices, or themselves to express ideas and attitudes which ought not to prevail.

All of this may sound very simple, as indeed it is; but let no one on that account belittle its importance, or underestimate its power. In like manner our fathers, the best of them, slowly but surely created a spiritual climate in which ecclesiastical graft and corruption could

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

not live, in which barbarous forms of cruelty became nauseating and intolerable, in which inhuman conditions of labor of women and children were done away, in which human slavery appeared barbarous and the practice of dueling silly. By the same simple process of giving expression to a point of view which ought now to prevail in the world, the same unobtrusive method of taking and maintaining a personal attitude that is enlightened, just, and humane, you and I, slowly but surely, may create a spiritual climate in which war cannot live, nor preventable poverty; in which, more and more, people will feel ashamed to seek great wealth for themselves at a time when millions of their fellows lack the necessities of life—a climate in which it will seem to be as natural and necessary to cooperate for the common good as it now does to compete for private gain.

"But," someone may say, "are you not forgetting the situation which now obtains in countries like Germany and Italy, where what you are proposing cannot be done; where people are no longer free to give expression to ideas and ideals that ought to prevail? Well, if I have forgotten it, let me now remember it. Let us all remember it, we who dwell in a land where freedom of speech is still granted—in some sections; where today, unmistakably, it is gravely imperiled by various organizations which, though claiming to be thoroughly American and ultra-patriotic, are employing tactics which are nothing if not fascist and utterly alien to our American tradition.

Let us all remember it; and here and now let us highly resolve that freedom to give expression to ideas and ideals that ought to prevail shall not perish from the earth; that here, at least, it shall continue to live, and not only to the end that we ourselves may be delivered from the stark terror that results when it is denied, but also in hope that, if it is kept alive here and in other parts of the world which are still safe for democracy, it may some day spread over all the earth.

Humility is often the mask for a multitude of sins.

WHEN RELIGION RE-ENTERS THE LIQUOR ARENA

BY BERT H. DAVIS

If the Church is out of the liquor question today, this is largely so because of inner protest against the "Emotional Touch." Well-meant activities in the churches of two and three and more decades ago caused religious education to overstate the perils and risks of drinking, rather than to deal with the handicaps that it genuinely imposes on "living at my best," and with a result that hosts so taught came to reject the sum total of that teaching.

Well-intentioned organizing of the responsive church groups for action at the polls led to the conviction that the dry cause was sectarian and divisive. The quite understandable emotionalism of the religious dry was frequently exploited. Not every one who said, "Yea, yea!" and gained the dry vote merited the quality and quantity of support he was getting. Taken as a whole, the church recoils from those experiences.

There are many abstainers and believers in abstinence in the church today. Not all are as active as they could be in influencing individual young persons and others in behalf of abstinence or, at the least, in behalf of a cautious and temperate attitude toward alcohol.

The entrance or re-entrance of religion into the liquor question seems to be needed at these points. Public schools in several cities have broadened their alcohol educational plans by accepting as extra-curricular program the youth-led posts of Allied Youth, Washington, D. C., and the program of attractive alternatives, as in recreation, that this new movement presents. Here is a means for putting action and not mere teaching into the picture as a positive approach to temperance.

The question arises whether, in political leadership, the Church will do more than the limited amount it now does to record itself for temperance. I frankly see no group ready to tackle this as a part of the church social program.

Younger churchmen, concerned as many are with the liquor situation, are quite likely to regard drinking as an effect of social distress rather than a major cause of it. To them, the old assertion that "where you find drink you find poverty," might be turned around. These leaders see drinking, whether by millionaire or WPA worker, as an age-old escape from realities, an anodyne against fear, a release from pressure.

That the quickly effective "hard" liquors have been popular in a period in which many want to forget and forget quickly, is not to be solely ascribed to sales appeal.

The Church has a better release from fears and fatigue than the tavern. The Church that presses toward a social gospel will feel that it can prevent some of the distress type of drinking by improving the conditions under which our people live.

The older temperance movements that had extensive political programs find their leadership seldom strengthened by younger church leaders or by the women of the Church. Like a cabinet of continental Europe that has lost an important test vote in parliament, the older temperance leaders find themselves "out of confidence," a situation that calls for new policies, a new leadership, or both. United action among these forces might achieve some degree of effectiveness, but more realistically seen, the Church in any imposing dimensions is out of the liquor question, outside these existing organizations supplying few recruits or new contributions to this cause.

Until the newer and probably more scientific teachings on life choices associated with alcohol have begun to influence the conduct of thousands and millions of younger persons, is there nothing to be done about the liquor problem?

Should the Church place its full trust in education, whether carried on by church, school, or home, or all of these, remaining outside the issue in terms of campaigning?

I do not have the answers. The evident intent of church-minded Americans is toward keeping the Church out of the liquor question in anything like a political and campaigning sense. Accumulated abuses may change what is perhaps timidity rather than chosen policy.

I believe, however, that the more flexible and more daring civic federations, citizenship movements, parent-teacher associations, and other secular agencies, will more generally face the challenge of liquor advertising, indiscriminate selling, Sunday selling, and the whole problem of extracting a profit from exploiting the alcohol appetite. Such programs will need leaders, teachers, speakers, canvassers to get out voters, supporters in testimonial and in finance. I believe churches will supply much of the motivation and most of the personnel for such purposes, without officially entering the political arena. When religion re-enters the liquor question, I hope it will be on that basis.

Many Christians will never finish the course simply because they have neither faith nor faith.—STANLEY I. STUBER.

CHINA'S POOTOO ISLE OF SACRED SHRINES

BY WILLIAM DORLAND WEBB

The day before Thanksgiving there embarked at Ningpo, China, on the good ship *Yao-Peh* nearly a hundred Chetung-ites including three teachers: the military instructor, the athletic director, and myself. All were on board and raised a shout when three 'rickshas drew up at the dock bearing my wife and daughter, our cook and a bed-roll, and myself with pack. Bed-roll and pack were wafted away by willing hands, the cook disappeared to buy some film rolls which were brought before the boat started, and wife and daughter, after some moments of smiling conversation—and quite the center of attention from far and near—finally bestowed goodbye kisses on their departing family member (Chinese never osculate in public, nor much in private we hear) and then waved handkerchiefs from the dock to the delight of all the boys. They were quite charmed with Dorothy's "goodbye father" as we cast off.

We had good sailing weather and the trip was uneventful. In talking around we learned many new Chinese words. The boys had a species of Chinese buns for "tiffen" and I had sandwiches. We left port at 8 a. m. and after three or four stops en route and some wonderful island scenery we anchored about 2:30 p. m., near Pootoo Isle, one of the spots of the world most sacred to Buddhists and containing, it is said, more than one hundred and forty shrines. Small boats carried us to the ornate wharf whose arches were covered with characters suggesting religious things. Bed-rolls on backs, we tramped down and up stone steps for half a mile or so to the largest temple in the isle and (after their foreign guest was checked as to passport) the lads divided off in the various bedrooms in the back of the temple, two to a bed. We teachers had a room with three beds, and the school coolie brought us hot water, tea, etc. A look at some nearby shrines and postcard shops, a letter and verse to my wife, a look at the in-coming tide on the beach beneath a full moon, and then to bed.

Breakfast at the temple also—soft rice and various dishes made of beans or bean curd, as Buddhists are strictly vegetarians believing it wrong to take

life—after dawn and setting up exercises on the beach. Then, a long trail to the "Back" temple, the second largest, where we arranged to have tiffen or mid-day meal. Before this, we saw "Culture Center" temple, one of the richest on the isle, and "Facing Sun" shrine which boasted a well-cave. After pictures at "Back" temple, we took the long ascent to "Blessing and Saving" temple and to "Sky Lamp" tower above that, then down on the other side to sand dunes and around to "Back" temple for lunch in their big dining room. In the afternoon, we walked to an ancient Buddha hall and to a temple over a deep gorge called Indan Culture, then down to the longest beach where, after washing feet, the writer soon found himself swimming to the admiration of the boys, granted it was cold but the sunshine was grand. Back to the "Front" temple for supper and program before bed. A reputation was made by the writer with his AB-Rosie proposing stunt, his Western Boxing Burlesque after the Chinese Boxing act, and "John Brown's Body" action song.

Next morning was very windy, and boats seemed to plunge beneath the waves so that we dreaded taking ship on the morrow. Temples were again visited as the following names would indicate: Founders' Rock, Tortoise Rocks, Western Direction Boat, South Sky Gate, with its Dragon Eye Well, Bamboo Forest, and Heaven's Blessing. Back for tiffen and a view of eighteen golden Buddhas and the sleeping Madonna, and bargaining for souvenirs—soapstone carved pieces, tiny vases and monkeylets.

The following morning was Saturday and we were up at three going down to the dock soon after to see the moon go down and the sun come up before our ship appeared. We sailed about 6:30 a. m. At one spot the sea was quite rough and about two score fed the fishes. We were back in Ningpo before 3 p. m., having had a delightful outing and a most memorable trip.

Sunday, November 29, I made my fourth trip with Phil Slater and saw the fourth meetingplace in his circuit. He reaches some by boat and others by bus. He preaches in Chinese, usually once before tiffen, when the congregation gathers together for a meal, contributions for which have been brought by the participants. We would wander out to some grassy spot, perhaps by one of the many graves, and eat our sandwiches, then back for the second sermon and a swift walk to make the bus or boat. I make myself a bit useful in hymn singing having learned enough of a transliteration system to use the Ningpo dialect hymn book to some advantage. The Ningpo dialect is one of the five dozen dialects of China.

Ningpo, China.

ATTUNED

To talk reminiscently
Far into the night
Of things unforgettable
And treasured in memory—
Ah, that is companionship
Fine beyond words.

Pasadena, Calif. ALBERT W. MACY.

OUR FRIENDS AT WORK

An Occasional Page by the UNITED PROMOTION COMMITTEE

THE FRIENDS MINISTER AND THE PROBLEM OF LEADERSHIP

By PAUL P. YOUNGER

Friends have always stressed the leadership of the Holy Spirit. Too often this essential truth is slighted, being accepted lightly as an easy way to solve the leadership question—a way to evade the task of preparing ourselves for our work and service.

But the Friends minister can no longer afford to slight the problem of a trained leadership for the Church, that is if he expects the Church to go forward upon the basis of the principles of Friends. For just as the success of any democratic State is dependent upon education for citizenship, so the success of a democratic Church such as the Society of Friends is dependent upon education for Christian service. A well trained lay leadership is essential in order to continue a non-professional ministry, to preserve the right of the individual Christian to move under the direct guidance of the Holy Spirit, and to encourage properly the use of the personal powers with which God has so graciously endowed each individual. This being the case, does it not then become the distinctive responsibility of the Friends minister to make safe and powerful the functioning of holy, spiritual leadership among us?

Let us recognize first of all that the Church is an organism, instituted to encourage the performance of certain functions on the part of its membership, all of which may well be listed under the four headings of worship, study, fellowship and service. To make sure that such functions are performed, there must be an opportunity for Divine Guidance, which is to say that wherever and whenever His followers are come together, He must be in their midst, through the personality of some individual or individuals as well as in His capacity of the Divine Presence, if such activities are to be carried on. Therefore, to make sure that each Christian, as well as each group of Christians, shall function as a unit in the Kingdom we must provide for leaders in worship, leaders in study, leaders in fellowship, and leaders in service. It is not a question of the Leader (the Holy Spirit) but leaders through whom the Leader can become effective.

This question of leadership is a basic problem of the Church. Yet why should the Church be barren of leadership when

the supreme business of the Church is to develop Christian personalities? Is it not because we have been so bent on "bringing people to Christ" that we have overlooked the question of what Christ did with the men who committed their lives unto him? By his own example Christ made leadership the basic factor in the program of the Christian religion. He made the training of the twelve for leadership the principal enterprise of his ministry. This being true, is it not within the bounds of his spirit to conclude that his ministers today should make the training of leaders their primary task? If each pastor of a meeting would make it his first consideration to develop a trained lay leadership, he might then, with satisfaction and a certain degree of confidence, point out to the meeting its task, knowing full well that God would lay his hand upon some, to organize and carry forward a program adequate to meet the need.

Should we not, after all be most interested in the ministry of the Church instead of the ministry of the minister? Too often our Friends meetings have been made one man organizations. We have expected the pastor to do all of the praying, preaching, visiting, and serving with the result that the Kingdom advances but slowly and feebly. It does

SOME PROBLEMS OF LIFE

By Rufus M. Jones

This new book, with its discussion of those problems that have to do with discovering the depth-springs of life and the investing of personality with the fullest possible spiritual stature, is a very timely one for Christian leaders and thinkers. In it the well known Quaker philosopher shares with his readers the findings of a lifetime of exploration of the inner recesses of man's spiritual estate.

\$2.00

FRIENDS BOOK AND SUPPLY HOUSE

Richmond, Indiana

little good for the minister to face the task of the Church unless the lay members, by doing so as well, are making possible a type of ministry adequate to meet the needs of our difficult day. One man cannot personally do the entire work of teaching and guiding the whole congregation in Christian living. He must multiply his personality and project the purpose of the Church through the lives of many well trained voluntary workers. The members of a meeting must be able to interpret the ministry of the Church in terms of lay service and, having done this, assure the success of their task by training for leadership positions. Each member of a meeting should be willing to follow the example and manifest the spirit of our Lord when he said, "Who-soever will be great among you, let him be your minister, even as the Son of Man came not to be ministered unto but to minister."

When a meeting calls a minister to become its pastor, it should not be with the expectation that he will do all of the ministering, but with the assurance that he will provide adequate leadership training opportunities so that a well trained lay leadership will be possible and a ministering program developed through which all gifts of the Spirit may find their challenge to service and their opportunity to serve.

To make such a situation possible a leadership training department is essential. In most Friends meetings this should be directed by the pastor in whose plans for work and service it should hold first place. The nurturing and perfecting of leadership is a spiritual process which must have guidance. Furthermore, it must be carried on, if done effectively, by actually engaging in the activities wherein skill is to be attained. Thus it is that the pastor of a meeting becomes the supervisor of a ministering program in which each member engages, according to his abilities, thereby performing a spiritual service and at the same time attaining skill whereby he may render even greater service.

It is quite evident that willingness to serve cannot be substituted for ability to lead, but if consecration is recognized and the expressions of it are directed, it is not unreasonable to expect that a high standard of leadership will be attained. May the pastors of Friends meetings be conscious of this fact! May they also recognize and appreciate the standards unto which willing workers should attain and be able to guide them in their accomplishments so that the Leader (the Holy Spirit) who stands ready to guide all leaders into all truth may be properly liberated for service in and through the lives of his followers.

Alhambra, California.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

HOLIDAY YOUNG FRIENDS MEETING AT QUAKER YOUTH CENTER

The Quaker Youth Center has again been the scene of a representative gathering of Friends. The annual meeting of the Board of Young Friends Activities usually occurs the week between Christmas and New Years. The gathering this year was not limited to officials of the B.Y.F.A. alone, but included the Chairman of the Executive Committee of the Young Friends Movement of the Philadelphia Yearly Meetings, Joseph Taylor; some representatives of the American Young Friends Fellowship; Grace Rhoads who told of anticipated plans and program of Pendle Hill; and Franklin Briggs of New York Yearly Meeting, General Conference, who worked the past summer for the Advancement Committee in Western Canada. Yearly Meetings within the Five Years Meeting represented were: Baltimore, Indiana, Iowa, Nebraska, North Carolina, New England, New York, Wilmington and Western. Hospitality for visiting representatives was kindly offered by Richmond Friends, while meals were cooperatively prepared and cooperatively eaten at the Quaker Youth Center, where all the meetings were held.

Since there were many concerns before the group, most of which needed larger consideration, it was agreed that the group should meet in a representative and recommending rather than in executive capacity. Details which involve the Board of Young Friends Activities alone will be taken care of by the Executive Committee of that Board, and plans involved in the Quaker Youth Center will be made as recommendations by a Committee especially appointed for the purpose. A further conference for considering the recommendations of the December meeting and for working out still more definitely the plans and purpose for Young Friends was felt to be essential. It was agreed by the group in session to hold such a conference the week-end of the 6th and 7th of March at Pendle Hill. A special fund already available will be increased and used for the purpose of helping Young Friends to attend this conference. Those to be officially invited are the members of the Board of Young Friends Activities, the Central Committee of the American Young Friends Fellowship, and the Executive Committee of the Young Friends Movement of the Philadelphia Yearly Meetings. Every effort is being made to have as complete

a representation as possible and it is expected that this group will meet as an executive body.

David W. Day, Chairman of the Board of Young Friends Activities, presided at all of the sessions. The group came in all day Monday until evening when the meetings started with a fellowship dinner. It was good to know that Friends from all sections of the country representing many points of view could gather in such a deep spirit of fellowship, to share in fun as well as in thoughtful consideration of the matters which concern us all. To meet in the new Quaker Youth Center, to feel something of the spirit of Carolena M. Wood, helped to deepen the fellowship and to intensify the spirit of expectancy. Carolena Wood never had to have the stage set, never had to have satisfactory situations; she faced whatever situation in which she found herself and *expected* great things!

So it was, in such a spirit, that the group *lived* (not met) for those four days. Throughout the discussions and the silence, which often settled over the group, there was felt more than a desire to develop programs or plan activities, important as these may be, but a real striving for the deeper significance of the life and thought of the Society of Friends of which that group was a concerned part; striving to discover the spiritual message of Friends and the social implication which can not be laid by.

In the devotional period which preceded the discussion Monday evening, was read the "Appeal to All Men," a document issued by the Meeting for Sufferings in 1919. Faced, as the little group gathered together was, with insecurity, threats of war in many places, and with trust placed increasingly in physical force, the words came with challenging significance:

"We appeal to all men to recognize the great spiritual forces of love. . . . Consciously or unconsciously men are seeking for a new way of life. They cry for a bond which shall unite the world in freedom, righteousness and love; that shall liberate it from its sufferings, its hatred and disunion. They cry for a religion of life, for an active spirit of peace on earth, of goodwill to men. . . . We stretch out our hands in fellowship, sympathy and love, across frontiers, lands and seas. We call upon all men everywhere to unite in the service of healing the broken world, to bear one another's burdens and so fulfill the law of Christ."

Some of the outstanding activities of Young Friends during the past year were reviewed. A news-letter resume of

the work of Young Friends for 1936-37 will include a complete story of the work. It will be necessary therefore only to refer to some major events in passing. The Pendle Hill conference, sponsored by the B.Y.F.A., where of the thirty Young Friends gathered, fifteen different Yearly Meetings were represented; the great United Youth Conference at Lakeside in which Young Friends shared; and also the fellowship gathering of Young Friends in connection with the Duke Institute of International Relations. These are three of the conferences of major importance participated in by Young Friends.

Joseph Taylor told of the Seminars sponsored by the Young Friends Movement which had proved to be of great value. A story of the Seminars is to be included on this page in the near future.

The matter of intervisitation as a means of both widening and deepening our fellowship was discussed. The visits of Young Friends during the past year were discussed and plans were laid for enlarging such plans for the coming spring and summer. Particular attention was given to the proposed visits of Young Friends from abroad.

The relationship of Pendle Hill and Young Friends was discussed. Through the generosity of Pendle Hill, the Executive Secretary of the B.Y.F.A. and the Interne, Phyllis Cosand, both spent a very helpful time at Pendle Hill. The possibility of having some Pendle Hill extension courses in connection with the Quaker Youth Center was discussed.

One of the major projects of the year, The Quaker Youth Center, has already had publicity and will not be further discussed here. A committee was suggested to investigate the future possibilities by way of program and outreach of the Center.

One of the major concerns before the group was the consideration of the discontinuance of the Board of Young Friends Activities in favor of a plan of action for the work of the Five Years Meeting which, in the light of existing conditions, may more adequately meet the needs of Friends as they are felt in local meetings. The fact that there will be no organized body known as the Board of Young Friends Activities in no sense implies a discontinuance of work, emphasis or interest. Through whatever new Board or agency which emerges to face and meet the needs of Friends throughout the Five Years Meeting, Young Friends will find an opportunity to function in a vital way. Through the Quaker Youth Center, as it develops, will be continuous opportunity for widening the outlook and deepening the fellowship of Young Friends everywhere. The passing of an outward symbol in the form of an organized Board does not remove the

challenge and the possibility of Young Friends coming to "know one another as fellow-workers in the things that endure."

Through the fellowship of those days together, each Yearly Meeting representative must have felt himself more surely a part of the larger life of the Society of Friends. He returned to his own Yearly Meeting to share the problems and possibilities as discussed in the December meeting. As the plans are discussed and the problems shared it is expected that the meeting in March will find Young Friends gathering with clearer vision for the task which lies before them. Some lines from a Minute taken from the International Conference of Young Friends held at Jordans was a significant close for the December 1936 Meeting:

"We have been led step by step to a profound realization of a love which unites us in spiritual fellowship with seekers everywhere.

"We have tried to face very frankly the facts of the world as it is, knowing that this must be our point of departure for the world as it ought to be. We have faith that out of the chaos of today will emerge a new order. This will be achieved as we individually strive to live so that the Divine spirit is liberated in us.

"Jesus has shown us how the sense of God as our common Father may permeate the whole of life. He has shown us that all final solutions of human problems are in terms of personal relationship and mutual understanding.

"We are called to live as citizens of the new world while still in the old. We recognize the difficulty of such a task and that for its achievement our individual lives and corporate fellowship must be founded deep in unity with God. Quakerism for us means just that God-conscious life, and we desire to pass on to others the visions we have seen.

"With humility born of our failure to live out the principles that we profess, yet with boldness of those who feel the greatness of their message, we would throw our lives with all men and women who are sharing in the adventure of establishing the Kingdom of Heaven on Earth."

GOOD MATERIAL FOR RACE RELATIONS SUNDAY

In view of the year's study program on the Negro in America, Race Relations Sunday, February 14, will receive unusual attention this year. Below will be found a number of leaflets and pamphlets which have recently come to the Central Offices and which may be obtained from the different sources indicated.

The Department of Race Relations of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, has published a set of Program Suggestions, known as Interracial Publications No. 33 which contains:

1. Suggestions For A Children's Worship Service.

2. Suggestions For Building A Program On Race Relations For Young People And Students.

3. A Program For The Women's Society.

4. Suggestions For A Church Service.

5. Data For Speakers.

The complete set of leaflets may be purchased for 5 cents.

Interracial Publication No. 32—"Glimpses of Negro Americans," also by the Federal Council, contains 24 pages of valuable information, pictures and charts.

The Service Bureau for Education in Human Relations, 503 West 121st Street, New York, has issued a 52-page booklet entitled, "Methods of Achieving Racial Justice" by Davis-DuBois and Nelson, which is a discussion outline for church, school and adult education groups. The price of the booklet is 25 cents.

Bulletin, 1935, No. 6 of the United States Department of the Interior, entitled, "Fundamentals in the Education

of Negroes," compiled by Ambrose Caliver, contains 90 pages of valuable material which may be secured from the Superintendent of Documents, Washington D. C. for 10 cents.

"A Quest in Interracial Understanding," by Frank D. Watson, prepared under the direction of the Sub-Commission on Race Relations and Attitudes of the Five Years Meeting and the Committee on Race Relations of Philadelphia Yearly Meetings, may be obtained for 15 cents from the Friends Book and Supply House.

THANKS EXPRESSED

A card from J. Edward Ransome to the Mission Board office expresses the thanks for the generosity of many Friends who made possible, through their gifts, a good Christmas with five trees and programs at different centers, with gifts for all.

FINANCIAL STATEMENT

Consolidated Report of United Benevolences

April 1 to December 31, 1936

Received from Yearly Meetings:

Baltimore	\$ 2,577.33
California	70.98
Canada	17.32
Indiana	9,548.45
Iowa	4,056.27
Kansas	680.24
Nebraska	274.87
New England	1,408.76
New York	2,101.73
North Carolina	1,747.53
Western	3,529.03
Wilmington	1,073.86
Oregon	183.49
Received from Other Sources.....	2,001.62

Total Receipts\$29,271.48

Distributed to Boards and Agencies:

American Friends Board of Missions.....	\$22,516.08
Peace Association	182.10
Board of Young Friends Activities.....	455.21
Board on Prohibition	84.06
Board of Education	182.10
Board on Religious Education	171.28
Fund for Aged Ministers and Missionaries.....	1,309.58
Cooperative Fund	3,600.00
Emergency Fund	770.38
Bank Service Charge.....	.69

Total Disbursements\$29,271.48

United Budget, 1936-37.....\$60,000.00

Receipts to date..... 29,271.48

Balance to be raised.....\$30,728.52



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY—VOL. ONE

BY WILLIAM WADE HINSHAW

Friends Book and Supply House, Richmond, Indiana, Distributors. 1185 pp. \$20.00, with discount to Libraries and Meetings.

Genealogy, which in an auxiliary of historical science, has been defined as the systematic account of the origin, descent, and relations of families. Genealogical knowledge becomes of great importance in many ways both as to individual interests, and as an aid in interpreting historical development. Such knowledge becomes important in a personal or legal view when family claims are to be established, and in a general way in tracing fundamental causes which have entered into migrations and the expansion of a nation. How important then is it to keep the most exact records possible of all families, so that if for no other purpose, they can be used to authenticate any point either genealogical, social, or legal!

The best example of an unselfish project of the kind, and at the same time of the greatest magnitude for a single project provided by one person, is the mammoth one undertaken by William Wade Hinshaw in his "Encyclopedia of American Quaker Genealogy," the first volume of which has just appeared off the press. This attractive, cloth bound volume of 1185 pages is devoted to data obtained from the official records and minutes of the thirty-three oldest Monthly Meetings which belong or ever belonged to North Carolina Yearly Meeting, and these embrace the membership of all Friends within the limits of North Carolina, South Carolina, Georgia, Tennessee, and parts of Virginia. This volume thus furnishes the background for a large part of the Quakers and descendants of Quakers who laid the foundation of Quakerism in Ohio and Indiana, and eventually expanded to the Pacific Coast. In addition to the genealogical records an historical account of each Monthly Meeting precedes the records.

Having been closely identified with material and work of this kind for thirty years, I have no hesitancy in saying that this is the greatest piece of genealogical work which has been undertaken by one individual without any thought of financial returns. Mr. Hinshaw has spent and is spending a small fortune to see that this work is well done, and at best

he can only hope to get at least partial returns for the absolute cost of printing and distributing the volumes, with no compensation for the money expended in securing capable research students and editors to compile the material.

A copy of this book should be in every genealogical, historical, and State library in the country and should also be in every local library giving attention to genealogical work, particularly where Friends are patrons. But in addition to these, it seems to me that many Quaker groups, at least on a Quarterly Meeting basis, should subscribe for a copy to be filed with the official records of that group. And it is evident that any Quaker or one with a Quaker background who has any interest in family history or Quaker history will want to secure a copy.

Much will depend upon the response made to this volume whether the series can be continued, as it by all means ought to be if humanly possible. Having myself used some of the records on which this volume is based, I simply marvel at what has been accomplished and condensed into this gold mine of genealogical and historical information, and it has been organized and arranged in such a clear, simple way that anyone can use it with little effort and great pleasure and satisfaction. If you are not personally interested in family records, it would be a fine thing if you would encourage the continuation of such a useful and unselfish enterprise by purchasing a copy, which I predict can be disposed of at a good premium before many years.

HARLOW LINDLEY, *Secretary, Editor and Librarian, The Ohio State Archaeological and Historical Society.*
Columbus, Ohio.

SOME PROBLEMS OF LIFE

BY RUFUS M. JONES

Cokesbury Press, Nashville, 214 pp., \$2.00

Here is a book rich in insight into the realm of spiritual facts. In these pages Rufus Jones has not been concerned primarily to seek a systematic clarity of ideas. He seems too directly aware of the fluid, varied reality with which he has to deal. For example, intuitionism and self-realizationism are both represented as the basis of man's morality, without any judgment as to the primacy of either. The truth there is in each of the theories is the thing stressed.

Again, the social nature of all human life is fully recognized. "Ye are members one of another." But the problems this fact raises are not very fully analyzed. The way towards the solution of these problems is pointed out—in a word, the way of love and sacrifice—love and sacrifice temperately, and humorously, and beautifully portrayed. We sense anew the central, winning, natural reality of these things. But the meaning of love for the social problems of the present day is a question recognized only, and then left to other hands.

As soon becomes clear, the author is convinced that the most important issue in the world today is the enrichment of personal religious experience, and he writes:

"You cannot make a new world by schemes of human betterment that ignore basic spiritual laws of the universe. You cannot get a golden age by merely reshuffling old leaden human units. There is no patent pill that will calm the earthquake when the seismograph is working overtime. The 'acids of modernity' have eaten under many 'quick' schemes to rehabilitate the sick old world. We must face our task with a new faith in the infinite worth and the infinite preciousness of the human soul, and in its high destiny as something akin to God Himself. No one, I am sure, will suppose that I think that a religious experience is a substitute for a sound economic or social or financial or political solution of the world's troubles. I only mean that we must deepen the quality of life and enlarge our faith in the scope of human destiny before any of the fine schemes on hand will work."

This is not Barthianism, with its emphasis, after the World War's terrible exhibition of the iniquity of human society, upon the transcendence of God and "the infinite qualitative difference between time and eternity." There is no hint throughout the book of an absolute Calvinistic Deity standing utterly above and beyond man, imperiously proffering him salvation on arbitrary terms. Rather, Rufus Jones deeply trusts in persuasion and in men's inward discovery of the meaning of spiritual reality. It is the essence of his argument that thus only may this discovery be made. In his words:

"The discovery of that abiding Reality must be made by each man for himself. It must not be dogmatically asserted; it becomes real only when it is a personal experience which we have of our selves. If men have lost their faith in God, it is because they have first lost their expectant faith in themselves. If the universe seems to be devoid of a living Spirit and a Heart that cares, it is because we have not sufficiently discovered a spiritual quality at the center of our own lives."

Nevertheless there is sympathy, in this book, with the present widespread renunciation of any and every identification of religion with the social gospel. The writer quotes:

"Change and decay in all around I see

Oh Thou who changest not, abide with me."

It is one of his main themes that men must learn that the center of things is not temporal, but eternal. But the eternal God, for Rufus Jones, is immanent—among us—in those aspects of personal spiritual life which, throughout the book, are described with such a touch of intimate direct acquaintance as to transcend the demands of any superficial systematic consistency of presentation or clarity of definition.

Thus to us all, as men of practice and of the everyday urgent decisions of life, the writer presents a carefully chosen guide and focus for our attention. In the introduction he tells us (speaking at first of George Herbert Palmer) that "almost a generation has passed since this wise man in the Harvard classroom gave his best to us in our youth. We have been through the darkest catastrophe of modern times, in which the issues of life have been searched and tested to the uttermost. I have been in these later years brought into contact with some of the world's greatest thinkers, and I have followed the 'adventures in ideas' in the multitudinous books which have come from the leaders of thought in my time. These lectures are thus, though very simply written, the fruit of a whole life of study, of reading and gestation. The days in Vanderbilt University when I was giving them, and the appreciative audiences that gathered to hear them, are happy memories."

In this book we may expect to find a wise perspective upon values. And to us all, as thinkers, our teacher points the way—lying beyond him for the moment—towards the most crucial intellectual problems of the present day. Surely we have been given here an essay more in the appreciation than in the understanding of life, which we shall neglect, in the hurry-scurry of modern theology, at our own peril.

To quote some typical statements:

"Intrinsic goodness—that is goodness which has worth in itself—is revealed only in persons. It is beyond the sphere of utilitarian calculation....The full realization of life is genuine satisfaction. But it can not be static attainment. Realization is essentially an onward moving tendency. It stretches forward towards a flying goal....The good life travels all the time on faith, on expectation; but it is a faith which constantly tests and verifies its ventures. Our world of moral and spiritual values is just as solid and trustworthy as is the world of facts, the world of science. It rests on the fundamental buttresses of Reason. A good person, just so far as he is good, is one member in a wider group, a group in which all his ideals and actions are tested, by which he finds his trail of direction and discovers how he can advance towards his end and goal of life."

All this comes within the compass of two pages. And the significance of the

statements, I think, is that they are meant to be taken together. But not only are we embarrassed by an abundance of riches. My only regret is that the essential relations between such great truths as these remain unstudied, or at least unexplained.

One must not fail to mention the stream of fine, homely, apt humor which ripples so serviceably and delightfully through the book.

JOHN A. CLARK.

Earlham, Indiana.

SEASONAL ACTIVITIES IN AMBOY MEETING

Christmas activities in the Amboy (Indiana) Friends Meeting touched many organizations of the church this year and were participated in by a large share of the congregation and community.

The Women's Missionary Society, with Pauline Norris as President, prepared a large box of new and used clothing and bedding which was sent to the Ransomes in Tennessee. Their junior auxiliary, the Margaret Fell Society, a group of high school girls under the direction of Violet Kenworthy, made scrapbooks for the children of the Riley Hospital in Indianapolis.

On Sunday morning, December 20, the pastor presented a Christmas sermon, "Had They Known," coupling the idea of our ignorance of the leaders of tomorrow with the ignorance of the innkeeper and the townspeople of Bethlehem regarding the worth of the Christ Child. In the evening he presented film slides illustrating Van Dyke's "The Other Wise Man," and Phillips Brooks' "O Little Town of Bethlehem." The following Sunday in his New Year's message on the theme, "It Shall Come to Pass," he urged his congregation to spurn the pessimistic attitude so natural in a distraught world and substitute for it a feeling of optimism, justified by faith in the eternal verities, changeless fundamentals in a changing world.

The general Christmas entertainment was prepared by the Junior department of the church school with Aldine Klingman, its superintendent, in charge. It consisted of a play, "Christmas in Many Lands," music and recitations.

The season's program was concluded with a pot luck dinner and social in the church basement on the night of December 30th. The program was arranged by Mr. and Mrs. Glen Snyder, co-chairmen of the Social Committee, and featured the community orchestra, vocal and instrumental music, recitations and film slides.

Amboy Friends observed the Preaching Mission with an eight day program built

around the general theme, "What Jesus Had to Offer." Phases of this topic discussed were "What Jesus Had to Offer—Of Himself, To the Defeated, To His Followers, To Youth, the Church, the Home, the Community, and the Business World." These meetings were well attended by a large proportion of the Meeting.

Early in December the Committee on Prohibition and Public Morals enacted the play, "What Doth It Profit?" under the capable direction of Lola Prout. The Peace and Service Committee sponsored a Bible School class prior to Christmas on International Relations, led by Guy Ballard.

Amboy Friends reached the greatest numerical strength in the history of the Meeting in 1935, with a total membership of 510. The attendance at meetings for worship this past year has increased, despite a slight decrease in book membership. The Meeting is under the pastoral leadership of Murray S. Kenworthy for the seventh year.

A LIGHT IN THE COTTON FIELDS

(Continued from page 27)

biography, reference, science, history, old discarded school textbooks. Yes, there is a definite need for these here. If you have anything to offer in the way of good books or magazines (either gift subscriptions or back numbers) I can assure you that it will be my pleasure to hear from you either as individual readers or as groups (S. S. Classes, Ladies Mission Societies, etc.) The only expense to helping this needy and worthy project will be the transportation. Unless all shipments come *prepaid* I cannot promise to remove them from the depot. Freight rates are figured on the basis of 100 pound shipments, therefore, it is very desirable that groups collect their books and make one shipment. I am sure that if you will consider the real value of 100 pounds of books and compare it with the transportation charges, you will agree it is a good investment for Home Mission money. Strange as it may seem, you may have the book that will enable some Negro boy and girl in the cotton fields here to find themselves, later becoming a character like Dr. Booker T. Washington or Dr. Mary M. Bethune. I covet the satisfaction you will derive from sharing in the extension of this mission, which aims to elevate the lives of a most needy and deserving group."

The Lord has opened the way for you to add some fuel to the oil pot of one of these "light houses" down South in the cotton fields. If you have any books, or good magazines that you would like to pass on to a mission where they will continue to bless others, will you please for-

ward it to Mr. Buffington, either by parcel post, express, or freight (always prepaid). He promises to acknowledge every gift so long as postage is available and time permits. Address all letters and gifts to Willie L. Buffington, 23 Thruston Street, Greenville, S. Carolina.

CONFERENCE OF FOREIGN MISSIONS MEETS

Representing an undertaking which, despite serious decreases over boom times still has a combined budget of twenty-five million dollars a year, three hundred delegates from the major foreign missions boards of North America met in annual conference at Asbury Park, New York, January 6-8, under the chairmanship of Dr. Robert E. Speer of New York, retiring secretary of the Presbyterian Board of Foreign Missions.

Two major issues were considered on the floor of the conference and in sectional discussions: the progress made in rural reconstruction undertakings in China, Africa and India, and the question of how to present the work of the Christian mission so as to enlist the interest of the younger men and women of America. The debate centered on the question: "Does the mission movement have an essential part in realizing the Christian ideal of a world community—with adjusted economic, human and spiritual relations corresponding to the ideal of the founder of Christianity?" Speakers from many lands dealt with these two issues and related themes. Some saw reasons for discouragement, all manifested a readiness to accept criticism, but most felt convinced that despite all difficulties, genuine progress was being made in most parts of the world.

Dr. Robert E. Speer, in closing the discussion on the approach to the young people, ages twenty-five to forty-five, those who have come to maturity since the World War, stated that we are suffering from our inability during these years to ask the young people to give their bodies. The Crusades asked that, Communism asks that, the War asked that, but for the past fifteen years Christian missionary forces have not been able to do it. We shall not be able to free ourselves from our present mood until we can ask the younger people to present their whole selves, not merely their thoughts and philosophies, but their bodies as well.

The self-criticism extended to a careful study of the literature issued by the Mission Boards, by Dr. Charles H. Fahs of New York, who called for very definite changes designed to show youth that their desire for a peaceful and just world order could most practically be realized through such fundamental character

building and social reconstruction as is the direct function of the missionary.

The devotional discussions of Douglas Horton, minister of the United Church of Hyde Park, Chicago, were outstanding in the contributions to the conference. Especially was that true of his closing address in which the Conference was reminded of the inevitable fact that results grow out of definite causes. We think that America could never lose her freedom as the Germans and Italians have done, yet we cannot escape that loss of freedom if we allow the same causes to develop as they did in these other countries. Privilege entails responsibility. If the price is not paid for the privilege, it will be removed.

The conference discussed the world conference on problems of missions at Hangchow, China, in the Summer of 1938. There are to be thirty delegates from the United States. Twenty-one of these were elected by vote. Others will be selected later. This conference is to be held under the auspices of the International Missionary Council, which federated the missionary agencies of all lands and which last held a council in 1928 at Jerusalem.

The meeting elected as chairman of the Foreign Missions Conference of North America for the coming year, Miss Mabel E. Emerson, Foreign Secretary of the American Board of Boston, Congregational foreign mission agency.

A feature of the closing sessions of the Conference was a special tribute to Dr. Robert E. Speer, who for forty-six years has been prominently identified with its work and who retires this year on reaching the age of seventy.

Merle L. Davis was present at the Conference as Administrative Secretary of the American Friends Board of Missions.

OUR ANNUAL PILGRIMAGE TO FAIRMOUNT

For the third successive winter, Fairmount, Indiana, Meeting is putting on a six weeks Sunday evening institute, the first meeting of which for 1937 was held on January 10. The visiting speakers (credit us one for avoiding that much-in-vogue but already hackneyed term, "guest speaker") were William E. Berry, Professor of Greek and Acting Professor of Religion at Earlham College, and the Editor of THE AMERICAN FRIEND, who acted as chauffeur. Chauffeuring, incidentally, has proven no sinecure in connection with these Fairmount institutes. Last year we went in February when driving conditions were notoriously bad. This time we chose an earlier date, hoping to avoid wintry weather. And so we did so far as temperature was concerned, but a slight drop, following rain and sleet, was sufficient to encase much

of the highway in sheets of ice which made driving hazardous and nerve racking. Ample evidence of cars off the highway and in ditch and field, was eloquent admonition to caution if such were necessary.

Fairmount Young Friends were in charge of the first program, including the sandwich lunch, which helps create an atmosphere of friendly sociability, and offers opportunity for visiting Friends to renew old acquaintances and make new ones. There is a point just here worth stressing. Old friends are best, 'tis said, but to keep the current of friendliness strong and vigorous, we need continually to be forming new and stimulating friendships. A proper blend of old and new is best, and if we keep this in mind it may keep us from a tendency to becoming clannish and exclusive in our relationships.

Between lunch and the speaking program, Ancil Ratliff tolled us off to inspect a very important piece of new meetinghouse equipment. Three weeks before, the furnace, like the "One Hoss Shay," had suddenly given way, after having performed faithfully and well for thirty long years. An emergency order was placed for a new one of the same make. Installation was completed on Saturday, January 9, and the heat was turned on in time for the Sunday meetings. The equipment, with fourteen section boiler, seems as good as its name, "Ideal," and gives promise of emulating the record of its efficient predecessor.

For the first hour of the program, the group divided. L. O. Chasey addressed one section on various phases of church problems. The other section faced the writer, whose subject had been suggested to him. On the background of recent coast-to-coast journeyings, we spoke of America and Americans as we had observed them.

At the close of this hour, all repaired to the main auditorium, where Dorothy Rush introduced Dr. Berry, who gave a discerning discourse on the present-day opportunity of the Church. Two points impressed us particularly. Holding that everybody has some basis and interest for religious appeal, he suggested the possibility of an inclusive church in the community, whose various types of meetings and service would meet the particular needs of all. In the second place, he stressed the contribution to society which the Church can render by continually asking searching questions on difficult problems. Often it may not have the answer ready to hand, but by raising the question it creates an awareness of the problem or situation, which is preliminary to a solution.

On the succeeding Sunday evening, Fairmount Friends were looking forward with zest to the presence of Milton H. Hadley of Chicago, a former pastor who

had endeared himself to the meeting and community.

The Richmond wayfarers were overnight guests in the hospitable manse home of the pastor, Parvin W. Bond, and his wife, Cornelia Collins Bond, aided and abetted by their high school daughter and son, Patricia and Jimmie. What with a mixture of apples, tall stories, riddles and Quakerdom-at-Large personals, little wonder that one who slept beneath that roof gave dramatic evidence of carrying forward his mental activities into dreamland!

FRUITFUL PENDLE HILL TERM REVIEWED

The last two weeks of the Autumn Term at Pendle Hill were busy ones for students and staff alike. Strenuous efforts were required to complete within the eleven weeks period the projects of research which each student had undertaken.

The special studies from which essays or bibliographies resulted dealt either with the cooperative movement, the philosophy of pacifism or the testimonies of Friends. "Religious Training of Young Children in the Society of Friends," "World Peace and International Cooperatives," "The Creative Solution of Industrial Disputes," "How Can Quakerism Meet the Religious Need of the Indian?" "Notes of a Home Economist in a Survey of Friends History," "A Critical Bibliography of Peace Literature Published Since 1920," "The Origin and Work of the Chester-Delaware County Farm Bureau," are some of the fourteen titles.

Ruth True's course on Consumers' Cooperation brought to Pendle Hill a number of visitors and leaders in that movement. These included Robert Murray of the Board of Directors of the Scottish Cooperative Wholesale, E. R. Bowen, Secretary of the Cooperative League of the U. S., Leslie Woodcock, Secretary of the Eastern Cooperative Wholesale, and Herbert Nicholson who spoke on cooperatives in Japan.

In Howard Brinton's course on the Philosophy of Pacifism, each student made a report on the philosophy of some pacifist writer, ranging in time from early Chinese sages to the most recent author. The individuals whose statement of the Pacifist position aroused the liveliest discussion were Tolstoi, Gandhi, Schweitzer, Niebuhr and Heard.

Pursuant to a special plan undertaken for the present year for alternation between resident study and field service elsewhere, students enrolled for the autumn have now scattered to various undertakings: Arthur Landes to the Delta Cooperative Farms in Mississippi; Irene Hoskins to work with the Indians in Oklahoma; Beatrice Fuller to the

Friends Health Service in West Virginia; Helen Parkins to the Peace Section of the A. F. S. C.; Ardith Emmons to the Haverford Friends School; Esther Brazelton to the girls' industrial school at Claymont, Delaware; Ruth Ezell to Sleighton Farms; Virginia Nelson and Lucy Rogers to the Cooperative Cafeteria system in New York City; Lawrence Kirkpatrick to peace work among Baptist young people's societies; and Thomas Taylor to continue his education. Marjorie Alderfer is acting as secretary at Pendle Hill. Olav Rikberg of Finland will continue as a student. Fay Luder of Providence, Rhode Island, will be in residence as a student during the winter and spring terms.

The library, under Louis Benson, is making rapid progress in acquiring Friends books donated by interested individuals. About one thousand books have been added since September. There is no desire to rival the Friends libraries at Swarthmore and Haverford, but to gather a working collection of the most important books.

Herbert I. Waller is scheduled to arrive from England on January 20. Some dates are still open for lectures by him to Friends groups. His present program includes week-end conferences in the Philadelphia area and the Middle West.

Frederick Gilman, editor of the anthology called "Inner Light," and authority on hymnody, will be in residence at Pendle Hill, February 18 to 25.

A number of week-end conferences on various subjects have been arranged for the winter and spring terms. The Institute for Meeting Workers will take place February 7 to 15.

BOSTON MEETING WANTS A HOUSE OF ITS OWN

Although Boston was almost the first place in America to hear the message of Quakerism, it has had a meetinghouse of its own only intermittently. When Boston Monthly Meeting disposed of its meetinghouse in Roxbury ten years ago, it joined in worship with an independent meeting that had used one of the college buildings at Harvard. The latter group had had a history not quite continuous for several decades but never a house of its own. This joint meeting has been held in Andover Hall, Cambridge, with increasing interest and attendance.

At the beginning of the new year, Friends have secured control of a property in which it is hoped to establish a more permanent center with a meeting room designed for the purpose, and perhaps an office and social rooms. It is a double lot with a commodious brick dwelling on Longfellow Park, Cambridge, easily accessible from most parts

of greater Boston by the subway to Harvard Square, and otherwise advantageously located in a central yet quiet part of the university city. Complete plans have not yet been determined and the finances necessary are not yet in hand. Friends everywhere will doubtless sympathize with the wish of their fellow members in Boston to have in that important metropolitan area at least one strong Friends meeting in an appropriate and homelike setting.

AT KOKOMO QUARTERLY MEETING

Kokomo Quarterly Meeting, Western Yearly Meeting, was held at Hemlock, Indiana, December 18 to 20. At the meeting on ministry and oversight, John R. Walter, pastor of the New Salem Meeting, brought a message on the Responsibility of the Church. Later Russell Rees, pastor of the Union Street Meeting, Kokomo, spoke to this same subject, stressing the financial responsibility of the Church.

Following the dinner and social hour and the afternoon business session, Leota Tolle of the Hazel Dell Meeting, Quarterly Meeting Superintendent of Literature, gave a short talk on the need for a continued reading of Christian literature.

In the Saturday morning session, Luther Addington, pastor of the Courtland Avenue Meeting, Kokomo, preached on the Scriptural basis of Friends' beliefs. In the afternoon he led in a question and answer discussion of the Discipline, after which Roscoe Smith, chairman of the stewardship department of Kokomo Quarter, introduced A. W. Conn of Marion, who gave an inspiring talk on stewardship. His address was followed by a consecration service in which many joined.

Luther Addington was granted a minute by the Quarterly Meeting for evangelistic service at Urbana, Ohio.

THE NEW YEAR'S OPEN DOOR

An open door invites one here,
And opportunities appear
Which hitherto have been unknown
But now suggest a farther zone
For the adventurous pioneer.

What seemed to be a bleak frontier,
Becomes the way to a career
In joyous tasks, when one is shown
An open door.

Why should one hesitate from fear,
When duty calls in accents clear?
Acquiring what becomes one's own
In knowledge, having wiser grown,
Enables one to face with cheer
An open door.

J. R. W.

QUAKERDOM AT LARGE

George Selleck is Executive Secretary of the Friends Center at Boston, Massachusetts, 120 Boylston Street, and sends us the statement, to be found elsewhere in this issue concerning the prospect for a Friends meetinghouse in Greater Boston.

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Helen A. Scott, who went from Pasadena in the Autumn to Guatemala as a representative of California Yearly Meeting writes that she is enjoying missionary life at Chiquimula, and expresses her appreciation of THE AMERICAN FRIEND, especially now that she is so far from the home land.

* * * *

Among the little boys in our School at Ram Allah, in Palestine, is an Arab prince. His father requested that he be accompanied with a black mammie to look after him and that he be excused from taking Bible. Neither request was granted and the little prince is still in school. Another interesting student is the daughter of the Persian Consul in Jerusalem.

* * * *

A news release from Cambridge, Massachusetts, says that for many years T. Franklin Currier of the Harvard College Library has been gathering material relating to John Greenleaf Whittier. The results of his work will be published late this winter by the Harvard University Press, in a two-volume bibliography of Whittier that will be indispensable to all students of American history.

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Elden H. Mills, who for some years has been pastor of the First Presbyterian Church at Forest Hills, New York, is removing with his family to Hartford, Connecticut, where he becomes pastor of the First Church of Christ, Congregational, in West Hartford. This is a large church which offers the challenge of a big opportunity, and, located not far from the Seminary and many personal friends, presents a very congenial atmosphere for work. Their new address is 81 Four Mile Road, West Hartford, Connecticut.

* * * *

Clarence E. Votaw, a hale and hearty Friend of Fountain City, Indiana, who is in his eighty-fourth year, friskily celebrated New Year's Day by going on a fox drive along with about one hundred and fifty other "boys and girls." Although foxes are becoming quite a menace to the barnyards of that section, the crafty Reynard is evidently maintaining the traditions of this Underground Rail-

road center, for lo, when the holiday hunters closed in on their prey, "he wasn't there at all."

* * * *

Leslie Frazer and his family have recently removed from Chicago to Baltimore, where they have established a residence at 600 Homestead Street. They are enjoying the opportunity thus afforded them for renewing contacts established in the Yearly Meeting some years ago when Leslie Frazer served as pastor of the Ivor, Virginia, Meeting. While in Chicago, Leslie Frazer was employed in the research division of Statistics and Records in one of the WPA Area Statistical Offices, and he will continue his connection with the government in his new position as supervisor of one of the coding units in the Social Security Board Office at Baltimore.

* * * *

A hitherto uncashed bonus check has been used to purchase new and much needed tools for Sherwood Eddy's Delta Cooperative Farm in Mississippi. The gift came from a non-Friend, a World War veteran who was so impressed by a talk made by Bernard Waring describing life among the share-croppers that he turned over his substantial bonus check, which he had not felt free to spend on himself, to buy new tools for them, the surplus to go to the Service Committee. In this way he felt that he was giving practical demonstration of his renouncement of war and helping to make the world safe for democracy through cooperation and fellowship instead of violence and hatred.

* * * *

"The Pennsylvania Experiment in Politics, 1682-1756," is the subject of the leading and extended article in *The Mennonite Quarterly Review*, current number. The author is a Mennonite well known to Friends, Professor Guy F. Hershberger of Goshen College in Indiana, who has made a scholarly study of the Experiment with a view to determining why it failed and what happened to the pacifism of its exponents. The *Quarterly* announces that his complete study, originally begun as a doctoral dissertation at the State University of Iowa, will be published soon in book form. We expect to give further attention to Dr. Hershberger's article in a later issue.

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At the December Meeting for Sufferings, London Yearly Meeting, Wilfrid Littleboy presented a report on behalf of the committee responsible for select-

ing representatives to the Friends World Conference from London Yearly Meeting. The Yearly Meeting's quota is eighty-two. Of this number seventy-one have already been chosen: forty-three men and twenty-eight women, of whom twenty-seven are under thirty-five years of age. The remaining eleven names will be submitted later. In addition to these eighty-two persons, twenty-five English Friends, members of various Commissions, are also planning to attend; their presence will not affect the Yearly Meeting's quota. In making his report Wilfrid Littleboy said that he was glad to state that selection from the two hundred applications had been made without reference to the amount which Friends had promised to contribute towards their own expenses.

NEWS OF OUR MEETINGS

The Biblical School of Friends University presented, January 4 to 8, a course of classes and lectures designed to afford ministers, Sunday School teachers and other Bible students an opportunity to spend a few days in study and inspirational groups. Classes on pertinent topics were led by David M. Edwards, President of Friends University, Gervas A. Carey, Dean of the Biblical School, Edgar H. Stranahan, Professor of Religious Education, Professor John D. Mills, and Irene Vickers. Evening sessions, which were open to the public, were held in the University Friends Church, with Edgar Stranahan speaking each evening on some phase of the general theme, "The Cross for These Days."

* * * *

A very attractive and interesting Christmas program was presented before an audience of approximately one hundred and twenty-five persons at the Bloomington Church, Muscatine, Iowa, on December 23. The evening's entertainment was varied: there were devotionals; solo, congregational and choral singing; recitations and drills by the children. A play, "The True Meaning of Christmas," was presented by the young people of the Christian Endeavor, while a pantomime, "The Star of the East," concluded the program. Gifts from the teachers were distributed to the children, and candy was given to all members of the Sunday School. . . . We were glad to have with us during the holiday season, Lucille Jones of New England, who is a student at William Penn College, and Ruth Haynes of University Park, Iowa. Lucille led the Christian Endeavor meet-

ing on December 27, and Ruth brought us a message in song. A special feature of this meeting was a Chalk Talk by Clara Hoag Bierman which, in keeping with the topic of the evening, vividly pictured a ship crossing life's sea.

* * * *

On New Year's eve the young people of the Pennville, Indiana, Meeting entertained the young people of the two other local churches in a three hour Watch service in the meetinghouse. The first part of the service consisted of devotions, a Bible contest, and a debate. At midnight the New Year was rung in, and those present joined in a consecration service. Light refreshments were served to the fifty people, or so, who were present at this enjoyable occasion. . . On January 10, at the Pennville Church, the young people of Portland Quarterly Meeting held their first Young People's Convention, with Herbert L. Haldy, pastor at Portland, speaking on "Meeting Our Challenge." It is hoped that these conventions will become regular quarterly events.

* * * *

An eight-day preaching mission closed at Bloomingdale, Indiana, on the evening of January 3. Willard O. Trueblood, Whittier, California brought most helpful and inspiring messages throughout the sessions, assisted by the pastor, Lyman G. Cosand. Talks by W. O. Trueblood were given before pupils in six of the county high schools, and two special meetings were held for the young people of Bloomingdale community. Delegations were present regularly from Rush Creek and Tangier, Nathan Pickett pastor; a chartered school bus provided satisfactory transportation. Also a number of Friends from Coloma and Marshall meetings attended some of the sessions, and a few members from Benson Chapel, south of Terre Haute. Special music was a feature throughout the meetings with Marjorie P. Osborne as chairman of the music committee. The membership of Bloomingdale Quarterly Meeting was wonderfully encouraged and strengthened spiritually by the ministry of W. O. Trueblood.

* * * *

Good progress is being made this winter in the Marion, Indiana, Second Friends meeting, both in regard to spiritual growth and church activities. The revival in November resulted in more than thirty conversions and renewals. During the revival, evangelistic services were held in the basement also, during the Sunday School hour, for the children, and there was evidence of the Spirit's working on the hearts of many of the children. "Of such is the Kingdom of Heaven." Since September 1 there have been thirty-three new active and associate members received. . . The

pastor, Harry M. Kreider, recently preached an exceptionally clear sermon on Friends beliefs, showing them to rest securely upon Scriptural foundation. Attendance and interest is good at all the services. . . A good peace program was given on the evening of November 8 in token of Armistice Day, and on December 20 the choir gave an enjoyable evening of Christmas carols. The next event to which we are looking forward is the coming on January 24 of Merle L. Davis for an afternoon and evening Missionary fest.

HOW FRIENDS CARRY ON IN DES MOINES

Des Moines, Iowa, Friends have established a revolving loan fund to assist young people to attend college. Friends have contributed to this fund in amounts from five to one hundred dollars. They hope to be able to add to this each year.

The young people have just finished a study of the "Beatitudes" in their Sabbath evening services; this followed a series on the "Ten Commandments." They are just beginning a study of the "Parables of Jesus." This group has made an enviable record of attendance in their weekly meetings the past year as shown by the Honor Roll hanging in their room. This carries only the names each month of those who have made a perfect attendance. The average of perfect attendance for each month is ten, while the weekly attendance average is twenty.

Redecoration, new rugs, and drapes, represent some of the accomplishments of each of the younger departments of the Bible School the past year, and the Young People's Endeavor room has been transformed into an attractive social parlor by redecoration and new furnishings.

Members of First Friends who attended the "Preaching Mission" held in Des Moines in October, determined to carry on in the faith and inspiration

gathered from these services; consequently they held their own Preaching Mission, November 29 to December 6. The pastor, Percy M. Thomas, had charge of these services but Everett Davis brought the message one evening, and the young people had charge and brought the messages in the first Sabbath morning service.

The holiday season was observed by the usual social activities and special services at the church. The Bible School gave a Christmas program on the evening of the twenty-third and Friends brought to this service gifts of food and money to be distributed to those less fortunate than themselves. Our annual New Year's Birthday Party was a success in spite of so much sickness among our members.

Ruthanna M. Simms of Richmond, Indiana, spent the Christmas holidays in Des Moines, visiting her sister Estelle Hewson and family. This made it possible for Friends here to meet her, and at the morning services on December 27, she spoke on the Indian work in Oklahoma.

The young people had charge of the service in the Sabbath morning service on January 3 and three of them brought messages appropriate to the New Year.

MARSHALLTOWN, IOWA, NEWS ITEMS

The County Sunday School organization recently held its annual meeting at Laurel, near Marshalltown. Among the leaders were Mrs. L. G. Lampman of Marshalltown and Carl D. Byrd, pastor.

W. P. Maulsby and Carl D. Byrd attended a meeting held recently at Oskaloosa in relation to the College and for preparing the program for the Yearly Meeting.

A successful revival meeting occurred at the time of the Preaching Mission Conference. Our pastor also helped in similar meetings at Hartland, Grinnell, and Honey Creek, each of which proved fruitful.

The quarterly meeting of the Council for the Prevention of War was held in our church, with Harry Druker as speaker.

Our meeting was pleased to have Richard R. Newby, Yearly Meeting Superintendent, speak to us recently one Sunday evening.

C. E. Ware, our choir director, won the home lighting contest for the Christmas season, sponsored by the local Chamber of Commerce. Under his direction, the choir, in an excellent manner, gave a Christmas cantata on December 20.

On New Year's eve a Watch Night service was held. A seven-thirty prayer meeting, led by the pastor, was followed by a program put on by the girls of the

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church under the leadership of the pastor's wife. After a song festival directed by C. E. Ware, his wife conducted a play hour, dividing the group of about seventy-five persons into three sections, each having its own leader. Refreshments were served by the Auxiliary, and just before midnight occurred a service of worship, song and praise, with a brief message, followed with a candle light consecration service.

Funeral services for James Andrews, Whittier, California, were conducted at Marshalltown, January 8, by Carl D. Byrd.

RELIGIOUS EDUCATION CONFERENCE

The Committee on Religious Education of Indiana Yearly Meeting, consisting of William J. Sayers, Cecil Haworth, Ancil Ratliff, Lillian E. Hayes, Donald Spitler, and Nellie Markle, met jointly with the Quarterly Meeting Superintendents at Muncie, Indiana, on January 12. Helpful talks by William Sayers and Cecil Haworth opened the conference and stimulated the discussion, as the group faced the opportunities that religious education offers. A general survey of the work as it is being carried on in the Yearly Meeting was decided upon and means were sought to enable the committee and the superintendents to participate effectively in the attainment of the goals set by the conference. The Quarterly Meeting Superintendents present at the conference were: Ellen Reece, Marion; Kenneth Applegate, Spiceland; Miriam Jay, Fairmount; Willetta Henley, Walnut Ridge; Cora Thomas, Whitewater; and Doris Wright and Inez Napier, Winchester.

ALFRED T. WARE—AN ALERT AND ACTIVE SPIRIT

One of the outstanding characteristics of Alfred T. Ware was his genuine interest in people; his ability to see real values in people under all kinds of circumstances; his friendly and considerate treatment of all whom he met; his ease and pleasure in meeting others; and his keen interest in the ideas and attitudes of those he met or with whom he worked. This quality of life which responded quickly and sympathetically to others made of him a great spirit. Wherever he labored—whether in the wheat prairies of Kansas, the corn lands of Iowa, Indiana and Ohio, the beautiful hill country of Massachusetts, or the severe and rocky shores of Maine—people who met him felt this quality of spirit and counted him an understanding friend.

His was a restless spirit, content only when there were "several irons in the fire," and often seeking new fields of endeavor. While a student at Penn Col-

lege, in addition to studies, sports and glee club, he arranged and managed the first cooperative boarding club at the College. During the first decade following graduation from Penn College and marriage to his college classmate, Lillian Hadley, we find him moving rather rapidly through a series of service appointments with Friends in the capacity of teacher and minister: first as teacher at New Providence Academy, then as minister of the Friends meetings at Newberg, Oregon; Marshalltown, Iowa; Mt. Pleasant, Ohio; then at Lewiston, Portland and South Durham, Maine. In 1904 he became the Evangelistic Superintendent of the Yearly Meeting of Friends for New England, and in 1906 he went to Richmond, Indiana, as pastor of the Main Street Meeting. During the family residence in Richmond, Indiana, Alfred Ware and wife served, 1907 to 1909, as Superintendent and Matron of Earlham College.

Alfred Ware had an ardent love for the country and the farm. During most of his life he had a struggle within himself between this strong desire to follow farming as a vocation and to follow his call to service in the Christian ministry. Because of this struggle we see him from time to time changing from one to the other or combining the two at the same time. In 1908 and 1909 the farm won as a vocation at Haviland, Kansas. However, even here he organized a country meeting and opened and taught a country school. From 1910 to 1912 he returned to the full time pastorate in New Providence, Iowa. While there he was a leader in the organization of one of the first, if not the first, of the consolidated school districts of Iowa with a modern plant and an accredited high school program made available to all children of the district. From 1913 to 1915 the farm won again. This time, instead of wheat lands, it was fruit and garden farms of Massachusetts at Bolton, where he also preached. At this farm home, as had been true of others, one of the real joys of both his wife and himself, was the opportunity to entertain their friends and to bring into their home important personalities.

During the World War he gave himself, through the War Work Division of the Y. M. C. A., to the spiritual welfare of the soldiers—first at Camp Devens at Ayer, and then for a year or more in France in charge of a division of work. Returning to this country, he continued with the Y. M. C. A. as the Religious Work Director at Worcester, Massachusetts.

In 1924 he was called to Portland, Maine, as pastor of the Oak Street Friends Meeting where he continued in service until his sudden death.

Lillian Hadley Ware had preceded him in death in 1926. Left in the family

from this union are A. Raymond Ware of Freeport, Maine; Willard H. Ware of New York City; and Margaret Ware Gardner of Hadley, Massachusetts. There is also left of his immediate family a brother, Howard Ware, of Marshalltown, Iowa.

In 1928 he married Mary S. Paige. During recent years they lived on a farm near Freeport, Maine, while continuing his ministry at Portland. Here with great zest he was endeavoring to develop this farm as a project to be carried on after his retirement from the ministry. At the time of his death he was alert and active, and planning for the years ahead. He had been a victim of sinus trouble since his return from France. This infection finally caused a blood clot which stopped his heart.

Alfred Ware was always a combination of teacher and minister. In his ministry he was much more interested in the religious growth of persons than he was in their orthodoxy or theological outlook. His preaching was informal, practical and helpful. He was not so much concerned about certain systems of thought or theories of religion, but instead was anxious to interpret the meaning of religion into the homely every-day experiences of his associates. He was liberal in his outlook and maintained his intellectual interests and culture throughout life. While in Worcester, following his service in France, he continued his studies at Clark University, receiving his Master of Arts Degree in history.

He understood youth and they responded to his leadership—both in his home with his own three children and in his professional relationships. An abiding interest in people, high motives, devotion to the Christian Cause, and a wide variety of experiences and relationships were combined in Alfred Ware and made his a great life—a life shared and appreciated by many, a life that will be sadly missed by all who knew him, a life that was generous and triumphant to the end.

OF INTEREST TO WESTERN YEARLY MEETING

Western Yearly Meeting members are displaying interest in the Friends World Conference to be held at Philadelphia in September. There are already a substantial number of applications on file with the Yearly Meeting Committee charged with arranging for its delegate representation (52 is the quota).

Since applications will be considered in the order received, all members of the Yearly Meeting who desire to participate in this important and significant Conference should apply promptly to Alvin T. Coate, 2451 Broadway, Indianapolis, Indiana.

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DEATHS

KING—At her home at Pasadena, California, December 26, 1936, Martha C. King, in her eighty-sixth year. A birth-right Friend, she was born and reared in Richmond, Indiana, where she was educated at Hiram Hadley's Academy and at Earlham College. About thirty years ago she and her husband, Henry F. King, who died about ten years ago, removed to Pasadena. Although actively interested in all phases of church work, she felt an especial concern for missions, in the support of which she was ever zealous. She was President of the Pasadena Missionary Union for some time, served as superintendent of missions in the Sunday Schools there, and was also superintendent of interest and organization of the missionary division of California Friends. Other church activities included years of service as a Sunday School teacher and as superintendent of social work for Friends in California. Funeral services were conducted by her pastor, Edwin McGrew. Two sons, a sister, and a brother survive.

MOORE—Louelma E. B. Moore, wife of John S. Moore, on August 12, 1936. She was born in Randolph County, North Carolina, May 27, 1853, the daughter of Alexander and Louisa Petty Barker, and taught school for a number of years, during which time she was instrumental in helping several persons attend college. On August 15, 1890, she was married to John S. Moore; to them were born three children—two sons, Ezra Alexander, who died in France while doing Friends' Reconstruction Work, and Hugh Watson, a minister at Philadelphia, Pennsylvania, and a member of the staff of the American Friends Service Committee, and a daughter, Frances Milliard Herring. In addition to her two living children, she is survived by her husband, two stepdaughters and many other relatives. Louelma Moore was a loyal member of Woodland Monthly Meeting, of which she was an overseer for some years and which she served in many capacities. Always deeply interested in education, peace and temperance, as long as her health permitted she was active in furthering all projects for community betterment. For a number of years she was a member of the local school board, being the first woman to serve in that capacity in Wayne County. She was a great help to her husband, always encouraging and assisting him in his work as a minister. She was taken ill while on her way to North Carolina Yearly Meeting and died soon afterwards. Funeral services were conducted by her pastor, Calvin Gregory.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 602 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street. John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a.m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a.m., Bible School 9:45 a.m., Christian

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmler, Minister, 703 Biddle St., Phone 3-9384.

MIAMI, FLORIDA

Friends Meeting every First Day at 11:00 a.m. on 15th floor of Dade County Security Building, First Avenue near First Street N.E. Sara Parry Thomas, 1220 Twenty-third Court S.W., Clerk. Friends and others interested are cordially invited.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street. Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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